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ABSTRACT

This summary of a dissertation reports results of a study of teachers providing bilingual education at a Navajo border town school. History, demography and geography, socioeconomics, and politics all affect cultural knowledge to be taught and teachers must study these subjects. However, teaching Navajo language and culture in a bordertown school may require much more than this academic knowledge and knowledge of language and culture although these are prerequisites. Teachers must also be aware of family education histories, students' home situations, the importance of English for much economic success, and school politics and policies on bilingual education. Positive cross culture experiences and positive experiences with bilingual education were reported by a number of teachers who were willing to teach Navajo language and culture instruction. Teachers who believe in the value of bilingual methods are enthusiastic about using them. An appropriate training program for teachers of schools with bicultural policies might include learning both content and methods in the languages and cultures involved, training for attitude development, the development of a personal philosophy of bicultural education, and experiencing cross-cultural understanding of self and others. Teachers from both Navajo- and English-speaking cultures have a contribution to make to such programs. Reservation teachers must resolve for themselves the conflict between parents' tendency to want linguistic and cultural assimilation for their children and the school policy of bicultural integration. Appendices include a partial Navajo materials source list and information on how teachers have implemented their own ideas for teaching language and culture. (DHF)

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TEACHING NATIVE LANGUAGE AND CULTURE IN THE INDIAN SCHOOLS

The 18th Annual Conference of the New Mexico Association for Bilingual Education

by Roy E. Howard, Ph.D.
College of Education
Texas Tech University

April 14, 1988
Albuquerque, New Mexico

Based On:

Howard, Roy E. Navajo Bilingual Education in Action, A Qualitative Study of Teachers at a BIA Bordertown School, May, 1987. Ph.D. Dissertation. The University of New Mexico.

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with notes from:

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It is suggested that personal motivation to teach Navajo language and culture in a bordertown school may require much more than language and culture content knowledge. Teachers should also understand the external social factors that affect their own teaching and the students' learning such as history, demography, geography, socioeconomics, politics and policies; and also study such personal factors as culture, religion, sociolinguistics, and psychology.

The attached appendices are included to provide participants with ideas about how teachers have implemented

their own ideas for teaching language and culture. The school of the study did not have the support of the administration through leadership or communication of policy or by acquisitions of materials or training.

THE NAVAJO TRIBAL EDUCATION POLICIES

On November 14, 1984, the Navajo Tribal Council approved a new set of education policies (Navajo Tribal Education Policies, 1984). The mandate is intended to impact on all the schools with Navajo students enrolled from elementary to university, pre-school to adult education, vocational to professional. The new mission statement is made possible by the recent federal legislative and judicial developments encouraging increased local control. The policies state what the tribe expects of the various school systems, realizing that each may implement them in a different way.

The policy is a broad guideline that (K-12) affects over 56,810 students in an identified 223 schools and districts on or near the reservation. Enforcement and monitoring of the policy is complicated by the fact that the schools are in three different states (Utah, Arizona and New Mexico). The state requirements affect not only the public schools but impact on the BIA schools, parochial schools and

contract schools, each of which must follow requirements of their own sponsors as well as state law (Creamer, 1985).

Another complication is the distribution of Navajo students within the schools. Some school populations are 100% Navajo, others 33% or less. Also, many Navajos attend schools farther from the reservation in cities, or even in far away states. These schools are in addition to the 223 identified by the Navajo Division of Education.

This situation complicates the process of designing an appropriate standardized curriculum to teach Navajo language and culture. The process to be examined in this study, individual teacher initiative, may become an important process for many teachers on or near the reservation who wish to teach Navajo language and culture. Schools of the type in this study may have a particularly difficult time attaining the required student fluency in Navajo, because most do not learn Navajo at home. According to the parent surveys and the experience of the staff, most students in this bordertown school speak very little Navajo.

Brief Description of the Teachers in the Study: Doers, Hesitators and Opponents.

For convenience of reference and to allow for comparisons, the staff members have been classified according to their responses to the interviews and

observations as being "Doers", "Hesitators", or "Opponents" of teaching Navajo language and culture to the children. The "Doers" are those who do plan and organize learning experiences for the students regularly in Navajo language and/or culture. The "Hesitators" are those who do little, but are not opposed to the idea of the school doing more. Some of the Hesitators are trained and have materials, but do not do much for one reason or another. Some of the Hesitators feel the children would benefit if a trained teacher were provided, but it would be someone else. The "Opponents" are those who feel that it would not be beneficial to the students to study Navajo in school.

Navajo Education Policies Mission Statement

> The human resource of the Navajo Nation is its most valuable resource. The Navajo Tribe, as a sovereign nation, has a responsibility to its people to oversee their education in whatever schools or school systems they are being educated, to assure that their education provides excellence in the academic program and high, realistic expectations for all students. An appropriate education for Navajo people is one that fosters:
>
> A. the formulation of age, grade and/or developmentally appropriate competencies in all basic areas of academic and cognitive skills;
> B. competence in English language skills and knowledge of American culture;
> C. competence in Navajo language skills and knowledge of Navajo culture;
> D. the development of Navajo and United States citizenship; self-discipline and a positive self-concept;
> E. preparation for lifetime reponsibilities in the areas of employment, family life, recreation and use of leisure;

F. an attitude toward education which encourages lifetime learning.

The focus of this school is particularly strong regarding section B, English language and American culture. This study will examine only the implementation of sections C and D of the policy, competence in Navajo language skills, knowledge of Navajo culture, and the development of Navajo and United States citizenship. Page nine of the policy book explains these requirements in greater detail as follows:

Education in Navajo Language

> The Navajo language is an essential element of the life, culture and identity of the Navajo people. The Navajo Nation recognizes the importance of preserving and perpetuating that language to the survival of the Nation. Instruction in the Navajo language shall be made available for all grade levels in all schools serving the Navajo Nation. Navajo language instruction shall include to the greatest extent practicable: THINKING, SPEAKING, COMPREHENSION, READING and WRITING skills and study of the formal GRAMMAR of the language.

Education in Navajo Culture and Social Studies

> The survival of the Navajo Nation as a unique group of people growing and developing socially, educationally, economically and politically within the larger American Nation requires that the Navajo People and those who reside with the Navajo People retain and/or develop an understanding, knowledge and respect for Navajo CULTURE, HISTORY, CIVICS and SOCIAL STUDIES. Courses or course content which develops knowledge, understanding and respect for Navajo culture, history, civics and social studies shall be included in the curriculum of every school serving the Navajo Nation. The local school governing board, in consultation with parents, students and the local community, shall determine the appropriate course

content for the Navajo culture component of the curriculum.

EXTERNAL SOCIAL FACTORS

History. A study of the history of Indian Education gives important clues concerning the attitudes of parents and educators today. Teachers should be aware of the types of educational experiences that the parents and grandparents of their students have had. Among them there will likely be a wide range of school experiences from little to much, from boarding school to public school, from mission school to placement in foster homes. They will also find that people have reacted differently to similar experiences. Some want their children to not have the problems with English that they did, so they try to avoid using Navajo with their children. Others want their children to not feel as badly about themselves as they did, so they try to avoid losing Navajo with their children. Teachers should be aware of the nature of the process of culture transition and learn to work with the community in achieving proper goals with regard to teaching and appreciating the continuing history of the people.

Demography and Geography. It is important for the teachers to have a sense of the home situation of the students in order to teach from a relevant perspective. Students who live in or near town may have different life experiences than those who live in isolated areas. Those

with working parents may have different orientations towards school values than those living a more traditional life. Teachers in this study disagreed as to whether the Navajo speaking students were better or worse off with regard to preparation for school, and even about how many were Navajo speakers. Language assessment tests may be useful in identifying student strengths and weaknesses with regard to the school language policy. Appropriate involvement of parents in curriculum planning may make both the parents and the teachers feel better about the bicultural goals of the school.

Socioeconomics. Rising Rock parents react naturally to the social and economic pressures of the community in emphasizing only English to their children. Parents and teachers should be made aware of the nature of this process in the lives of their students. Fears about the Navajo language having a negative influence on the children may be assuaged by knowledge about the successful results of bilingual programs in other areas. The people need more information before making decisions regarding assimilation or integration. They need to be more aware that bicultural integration is a choice; they do not need to fear, as some do now, that the only choices are to go forward or to go back. They need to believe that a planned, coordinated effort involving both the school and the family

is the only way that a goal of biculturalism could be achieved.

Politics and Policies. Schools distribute values. The Rising Rock experience illustrates that those values passed on to the children are more likely to be those of the teachers than those of the published policies. The published Rising Rock policies are clearly in favor of teaching Navajo language to the children, recognizing that they are now mostly English-only speakers. The school policies also advocate knowledge and respect for Navajo traditions, history and government. The time that teachers take as well as their unspoken attitudes greatly affect student acquisition of skills and attitudes in Navajo language and culture. Policies would have to be enforced by the administration and participated in by the parents and teachers before they could become a reality. Teachers are less likely to support innovations if they do not participate in decisions and planning from the beginning. The current course of federal and state governments does not portend a constant source of financial help for bilingual programs. Local level initiatives may be those most likely to succeed.

PERSONAL MOTIVATION FACTORS

What Spolsky, Green, and Read (1974) call "psychological factors", I list as personal experiences, teacher training and expectations of others. Early schooling, travel and experiences with divergent cultures, working at different types of jobs, and college training all were mentioned by informants as types of events that affected their current attitude towards bicultural education. Actual implementation was also affected by how the teachers perceived the attitudes of others, including parents, students and other teachers.

In the study, teachers often mentioned a concern for inadequacies in culture knowledge or fear of objections to religious topics. Part of that problem is that every aspect of Navajo culture can be traced to some religious belief. One teacher stated, "if they insist on teaching Navajo traditional mythology, I demand equal time to give the Christian viewpoint". This same teacher had a copy of "Odysseus' Travels", of Greek Mythology, on the shelf for the kids to read. The difference, he said, is that Navajo culture is too close, geographically and historically to study objectively. On the other hand, the Navajo Area School Board Association is so concerned about the use of alcohol and illegal drugs at community events, that in a March, 1987 letter they practically insisted that schools

teach respect for traditions. Although the issue may be too close to study objectively, it is also too close to ignore. Teachers need to resolve the differences between their Christian conviction and the ties to their heritage. They need to find a way to be objective about the realities of a bicultural community and learn to prepare the students to deal with all the challenges and opportunities they face.

Teachers need to be aware of the sociolinguistic processes that affect their students' lives. Parents may be unknowingly limiting their childrens' early language acquisition by avoiding communication with them. Teachers should understand how to deal with semilingualism and reservation English as levels of language proficiency. Parents should be encouraged to engage in many kinds of interactive communication with their children, in whatever language they know best. Parents should also encourage their children to speak a second language if they have one themselves. Children automatically learn the language that has high status with their friends; they will learn the other language only if it is given a high enough status. Languages, like music, are good to learn for their own sakes, not only because of practical or economical value. In the case of Rising Rock, English is a given, it is automatic; however, the Navajo language will not be spoken

by the children unless the parents and teachers work to give it a higher status than they now do.

A MODEL FOR IMPLEMENTING BILINGUAL EDUCATION

In an effort to shed light on possible ways to increase the number of teachers implementing Navajo language and culture instruction, the findings of this study are compared with the NDOE needs analysis: teacher training, materials sources, curriculum development and parent training (Howard, 1986b). These needs are placed into a new model which includes three categories: teacher training, organization and policy (including materials and curriculum), and support team (including parents). See Table IX for a summary of this model.

TABLE IX BILINGUAL PROGRAM NEEDS

TEACHER TRAINING	PROGRAM ADMINISTRATION	SUPPORT
Experiences	Policies	Admin.
Foundations	Materials	Teachers
Language	Curriculum	Parents
Culture	Leadership	Community
Methods		Students

TEACHER TRAINING

NDOE: "Since there is a shortage of teachers prepared to teach Navajo literacy, improvements need to be made in teacher training models and delivery systems".

Personal Experiences

Among their recommendations for training teachers in minority education, Gonzales and Ortiz (1977) include the competencies: be able to recognize how one's personal values, attitudes, and expectations may influence one's own behavior towards minority-speaking, culturally different children; and the ability to facilitate contacts and interaction between the learner's family and school personnel; and participation in a "cross-cultural" experience during the teacher training period as a condition for teacher certification. These special cross cultural experiences may occur at anytime in a teacher's life and may be more significant in teacher preparation than cognitive or content competencies (Furuto and Furuto, 1983).

Whatever attitudes the teachers have now may have been developed in their early experiences as they attended school and learned empathy or apathy for certain languages or people. Positive cross cultural experiences and/or positive experiences with bilingual education were reported

by a number of teachers who were "willing" or "doing" language and culture instruction. These findings seem to support the recommendations of Gonzales and Ortiz and Furuto and Furuto.

Language and Culture Training

Taking courses in Navajo language and culture and in bilingual and multicultural methods does not seem to guarantee teacher implementation. However, teachers with an adequate background in Navajo language and culture will be more likely to take initiatives in bilingual methods in their classrooms. Language and culture training is a prerequisite to teacher involvement in the program. Currently, teachers in the Rising Rock area travel long distances to attend such classes. As the demand for training increases, delivery of such training will likely become more convenient.

Foundations of Bicultural Education

The Doers obviously believe that Navajo is good for the kids, but the others apparently do not believe in it enough to implement it. It would seem that only those teachers who have a strong personal conviction of the value of bilingual methods will be enthused about using them. Teacher training should emphasize the positive aspects of two language learning. The literature contains both points of view. One

of the teachers agreed with Rudall (1986), a college professor, who stated in the journal, Reading Improvement, that native teachers were not the best bilingual teachers. In his "15 years in bilingual education" he had concluded that teachers of ESL students should be native English speakers. He considers the native speakers to be poor English language models. To him, success in English should be the primary goal of bilingual education. In contrast, most research shows that the students in two language programs participate more in class, feel better about themselves, achieve higher scores in English language tests and compete better in the mainstream because their class instruction is culturally and linguistically relevant (Willig, 1985). Native teachers are particularly equipped for part of this job, but a teaching staff of wide ranges of backgrounds would be able to provide students with the wide range of perspectives that they need. Bilingual means two languages and bicultural means two cultures, therefore, teachers from both cultures can contribute.

Knight (1972) shows in his study that teacher preparation programs should be concerned with attitude development of the teacher candidates as well as content and methods. The findings of the present study also support the idea that content instruction is not enough. Preservice and inservice teachers who are being prepared for service in

schools with bicultural policies should participate in positive experiences designed to help them feel good about functioning successfully in varying cultural contexts. The present study suggests that they should learn about the processes of cross cultural interaction in the context of history, demography, geography, socioeconomics, politics, sociolinguistics, psychology, culture and religion (foundations of bilingual education). Those who write about competencies for bilingual teachers specify language and culture content and teaching methods, and attitude and values orientation (Sandoval, 1980). However, they only generally mention those areas which I call "foundations". See Appendix H for a summary of bilingual competencies mentioned in the literature organized into the outline of this study.

ORGANIZATION AND POLICY

> NDOE: "Since the current materials centers are not being accessed efficiently by enough teachers, there needs to be a comprehensive clearinghouse for the various materials resource centers".

Teachers' attitudes about the availability of curriculum and materials seems to be related to their involvement in teaching. Although the highly motivated

teachers create relevant, localized material or purchase at their own expense to meet their needs, it is a difficult burden. This issue is not so much a matter of availability on the market, but of school resolve. A wide variety of materials has already been collected by individual teachers but most teachers will not become involved until the administration organizes a process to select and order what they need. If the library books and materials included the native subject materials required by the BIA standard, teachers would be able to better involve students in the type of education required by the standards and policies in effect at the school, including the Navajo Tribal Education Policies. See Appendix C for a sample listing of commercial sources of curriculum and materials.

> NDOE: "Since standardization could result in increased instructional efficiency and materials cost effectiveness, committees should be brought together to develop the scope and sequence and materials for standardized curriculums in language and culture instruction".

The NDOE statement refers to a proposed reservation - wide committee that would develop a standardized curriculum adaptable to every school. However, there is much controversy still associated with such a plan. The fact that legislative actions and politics at every level often

counter bilingual program development suggests that a subject of local interest such as Navajo language and culture may not find a place in the curriculum unless the individual teachers are motivated to include it on their own and in concert with their peers. Bilingual teachers need to have a willingness and ability to work together cooperatively in the formulation and achievement of purposes of common concern (Henderson, 1985-86). The governments and agencies who mandate such policies are currently delegating implementation and funding to the lowest operating level. An interest by increasing numbers of individual teachers may help start the process at the school level and lead to the organization of a curriculum committee. Teachers may have more confidence in the curriculum if they participate in decisions on appropriate content for culture instruction along with the parents and community members. For example, if teachers agreed that the purpose for culture instruction is to foster student respect for major community activities, the teachers may accept the task more readily than if they felt the curriculum promotes a belief system.

The lack of administrator action allows the motivated teachers to forge ahead on their own without interference. However, many of the others might do more if they had some definite leadership. The school board and administrators must select a style of leadership that works for them and

begin communication with the parents and teachers if they expect to implement the published policies of the school regarding Navajo language and culture.

SUPPORT TEAM

NDOE: Since curriculum should support the values and needs of the community, parent training should be done on a regular basis, such as through a central "parent institute".

The teachers perception of the attitudes of parents, administrators, other teachers, students and community members towards bilingual education may be a possible factor in teacher behavior. Parents of the Rising Rock students would have to learn how to encourage Navajo use at home and Navajo studies at school in order for the students to successful acquire facility in the language. The feelings of the parents towards use of the language affects student acceptance of the use of the language in school and affects how the teachers feel about teaching it.

The school policies as they are implemented, and administrative leadership styles may influence teacher behavior. Although different teachers respond to different styles of leadership, an active type of leadership that sets out to involve as many people as possible in the process of

curriculum development and materials acquisition is likely to have the best results at this school.

The teachers' perception of the attitudes of the other teachers does not seem to correlate with their own actions or attitude, however, improved communication about this issue may encourage more to try it and those who do to feel they are part of a team effort.

The teachers' perception of the student attitude is a clear predictor of the teacher committment to this method. Teachers will not push the students to accept Navajo studies. They must be willing to participate in it, or the teachers will naturally reduce their efforts. Teachers who have pressed on in spite of the initial student hesitation have found that student attitudes improve markedly with time.

POLICY IMPLEMENTATION

Even the implementers feel that they are not achieving a great deal because this is only the second year they are teaching these concepts, the students have not previously studied Navajo, and the school does not yet have an organized curriculum for them to follow. They do feel that their efforts are well received and worthwhile.

Teachers are likely to display culture oriented items whether or not they also teach culture and language concepts. However, displays in the language-active classrooms were more likely to change with lessons being given and be interactive or student produced, and therefore, be more likely to enhance the attainment of policy objectives.

By integrating Navajo studies into the curriculum, some teachers have been able to teach their regular subjects, stay on schedule and still teach Navajo language and culture concepts.

LANGUAGE

The attitude of the teachers towards how studying the Navajo language may affect getting a job seems to be a predictor of teacher implementation.

There are occasions when a few words or sentences are used in Navajo to explain or to discipline. In such cases, the children know that if the teacher or aide speak in Navajo, that something is wrong. In a positive sense, some teachers respond to students in Navajo if the student speaks in Navajo first and some teachers have found that they can generate learning experiences by encouraging students to share Navajo words with others or by peer teaching. However, the current role of Navajo in the classrooms does

not increase its desirability as a language the children might want to use for themselves, unless it is "to get away with something". A possible solution might be to use Navajo for pleasant and rewarding situations instead, and with the "good" kids and the "smart" kids, not just the "bad" and the "slow".

Goals in language instruction were minimal. Even the most motivated teachers did not expect the children to learn conversational Navajo, but only to become familiar with the pronounciation of a few vocabulary words and the orthography. The current Rising Rock students are in grave danger of being the generation that lost and later had to struggle to regain the Navajo language. Leaders, teachers and parents must resolve to make a concerted effort to follow the published policy of the school, Navajo language maintenance, or it will not be accomplished. It will have to be a serious effort, it is not automatic. Each participant will have to develop a personal philosophy about the value of language maintenance before they can look seriously at this matter.

CULTURE

The concepts outlined by the policy are all being taught at Rising Rock, but not in a planned or programmed way. Only two teachers attempt to teach all of the

concepts. Many teachers avoid the issue, concerned that religion may be involved. Teachers would need to be trained in Navajo history, civics and social studies and a curriculum be designed for each grade level before the culture component is likely to come into compliance. The appropriate aspects of Navajo culture that could be taught for each grade level would have to be identified by a committee that included parents and community members before the teachers would feel comfortable with it (Henderson, 1985-86). Such members would need the supervision of professional educators trained in curriculum development to guide their participation in such a program.

Reservation school teachers must resolve for themselves the conflict between the tendency of parents to want linguistic and cultural assimilation for their children, and the school policy of bicultural integration. Community social pressures may be a stronger influence in teacher behavior than published policies, but personal resolve is the key to actual behavior. Half-way resolve may not be enough, because attempts at teaching the local language or culture that are superficial and explained in the mainstream language model a low status concept of the native language to the children. Parents, administrators, and teachers who are not teaching Navajo need to be involved in what the bilingual teachers are doing and oriented to what the

objectives are. Students can be motivated by a positive attitude demonstrated by parents and teachers. Administrators need to provide active leadership and involve teachers, parents and the community in materials and curriculum decisions.

Copies of the complete dissertation are available from University Microfilms International, 300 N. Zeeb Road, Ann Arbor, MI 48106, (800) 521 3042, at the following prices, plus shipping. "Academic" refers to university, college, and high school libraries, deparments, faculty, staff and students.

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1APPENDIX C

PARTIAL NAVAJO MATERIALS SOURCES LIST

by Roy E. Howard
March, 1987

BOOKS, c/o Coordinator, Curriculum Development Center, Navajo Community College, Tsaile, AZ, 86556.

Bureau of Indian Affairs, United States Department of the Interior, Indian Education Resources Center, 123 Fourth St. S.W., Albuquerque, NM 87103.

Dibe Yazhi Habitiin Olta' Inc., Borrego Pass School, P.O. Drawer A, Crownpoint, NM 87313, (505) 786-7211. Navajo language curriculum for Elementary School.

Education and Design, Digital Equipment Corporation, 5600 Kircher Blvd. NE, P.O. Box 80, Albuquerque, NM 87103, (505) 345-3311. (Navajo language computer).

Museum and Research Department of the Navajo Tribe, P.O. Box 797, Window Rock, AZ 86515. Bibliography of Navajo materials.

National Indian Bilingual Center, Community Services Center, Arizona State University, Tempe, AZ, 85287, (605) 965-5688.

Native American Materials Development Center, 407 Rio Grande Blvd., N.W., Albuquerque, NM 87104. Posters, maps, readers, elementary Navajo language curriculum.

Navajo Arts and Crafts Enterprise Postal Drawer A, Window Rock, AZ 86515-0136 (6022) 871-4090

Navajo Curriculum Center Press, Rough Rock Demonstration School, Box 217, Chinle, AZ, 86503, (602) 728-3311, ext. 254. Social Studies, ESL, teacher aid cards, coyote stories, history, Navajo language, etc.

Navajo Curriculum Development and Production Center, Chinle Unified School District No. 24, c/o Curriculum Center, P.O. Box 587, Chinle, Arizona 86503, (602) 674-3481, Ext. 260.

Navajo Curriculum Materials, San Juan District Media Center, Curriculum Division, 28 West 200 North (15-7) Blanding, Utah, 84511, (678-2281). K-12. Coyote Stories, cultural awareness, curriculum guides. books, cassetes, filmstrims, 16mm films.

Navajo Language Institute, 1200 W Apache, Farmington, NM 87401. Navajo language instructional curriculum.

Navajo Parks and Recreation Department, The Navajo Tribe, Window Rock, Arizona 86515

Ramah Navajo School Board, P.O. Box 24-B, Ramah, NM 87321. High School and College, teaching techniques for the bilingual classroom.

Other Sources of Indian Materials

Coronet Instructional Media, 65 East South Water Street, Chicago, IL 60601. Areas: culture, history of the American Indian. Types of Materials: filmstrips, cassettes, records.

Haskell Indian Junior College, Lawrence, KS, 66044. Areas: American Indian, all areas. Types of materials: printed materials.

Information Specialist for American Indian Education, ERIC Clearinghouse on Rural Education and Small Schools, New Mexico State University, Box 3AP, Las Cruces, NM, 88003-0042, (505) 646-2623.

National Clearinghouse for Bilingual Education, 1300 Wilson Boulevard, Suite B2-11, Rosslyn, VA 22209.

Newberry Library Center for the History of the American Indian Bibliographical Series, Indiana University Press, 10th and Morton Streets, Bloomington, IN 47401

Pacific Northwest Indian Program, Northwest Regional Educational Laboratory, 710 Southwest Second Avenue, Portland, OR 97204.

Shenandoah Film Productions, 538 G Street, Arcata, CA 95521.

Lakota Curriculum, %Kaye Buckles, Gordon Elementary School, 500 W 2nd, Gordon, NE, 69343.

History of Indian Education Visuals, %Ray Howell, Batesaland, SD 57716.

APPENDIX D

CLASSROOM ENVIRONMENT

The following excerpts from the log represent types of displays in the classrooms of the individual teachers in each category. This extra information is provided to better describe the materials on display and to give ideas for types of displays that can be useful.

DOERS:

No Navajo language or culture items on display except sandpainting designs on the curtains.

Sand painting designs on window curtains. Color photos of Navajo Nation scenes all across front (top). Navajoland map with photos. Student produced calendar with mural of hogan, mountains. Traditional scenes alphabet - to come down and be replaced by NM Magazine pictures.

Vocabulary posted on the walls in Navajo: Directions, calendar, seasons, pictures on walls of scenes of Navajoland. Samples of student art work reflect local scenes. Creative writing samples are posted at eye level on student made, attractive borders. Art center includes weaving with pattern designing. Food groups chart shows foods from a variety of cultures (Dairy Council of California, 1974).

Of 10 major displays on the walls, 3 are in Navajo:

1- "Nahidziid bik'eh" (months) and "Tsostid ji dabizhi'igii" (days) - made by the aide, Mrs. AD

2- Alphabet (commercial) with sentences and illustrations

3- Photographs - 16 photos of reservation and traditional scenes.

No Navajo language or culture materials on display except a small rug and large ojo.

Art - student made Navajo scenes, including a 1st place winner from the Northern Navajo Fair.

Navajo literacy in the classroom: directions, flower parts, alphabet including words in Navajo sentences.

October calendar - the witches broom is the Navajo traditional type broom, there are 5 Navajo wedding baskets made with paper plates and crayon mounted as part of the display. The names of the directions are posted in Navajo on the 4 sides of the room. A Navajo Alphabet with pictures and sample words is mounted above the English Alphabet. A poster with illustrations of family members along with the Navajo word for each is laminated and mounted on the wall.

The blackboard is filled with a list of the Navajo words they have learned to read and write.

WILLING

Has eight small pictures of reservation scenes mounted at the top of the wall, the cardinal directions, posters of days of the week and the months, and a Navajo Nation Visitors Map.

Walls are covered with bright, attractive displays rich with language: months, seasons, mountains. Kids are learning and using each, one at a time as appropriate. Teacher is learning along with them. English equivalents are displayed in association with the Navajo words.

The 4 directions are posted in English and Navajo. A display of the 5 senses is posted. The pictures and words are in Navajo with the English translation attached.

Around the wall are colored paper Indian drums with sayings dealing with self-esteem. Paper cartoon Indians, corn are on the walls. She had baskets and corn before - just to look nice. "The culture stuff just looks nice".

Wall display: 3 weavings done by the teacher's mother, a cradleboard, Indian corn & chili, animal hides, picture of Peterson Zah the former tribal chairman, Indian theme curtains.

AGAINST

None

APPENDIX E

CLASSROOM MATERIALS

Materials are listed from representative classrooms in each category. The list is not complete for the classrooms with large amounts of materials. This extra information is provided to better describe the materials in the classrooms and to give ideas for types of materials that can be useful and sources for materials that have been used.

DOERS

I have some materials from San Juan School District in Utah. They had a book of ideas to integrate Navajo language and culture into content areas for each grade level. I use it now and then if something applies to the kindergarten. It is simple enough. We do things such as the symbolism of the cradle board. Our library doesn't have much. I would like to get a Navajo dictionary if there is one.

The teacher has no references for spelling Navajo and needs a few vocabulary words.

All my stuff is not here.

I get information and materials from the Library Media Center in Sheet Rock and from personal knowledge

Has materials at home.

They are not really enforcing it; no materials. Mr. P said if the tribe says we should do it I will, but they don't say and don't send materials so we wait. I showed my vocabulary book, Dual-Language, and told him he should buy it for all the teachers. I told him off. He was mad for a few days.

WILLING

I don't think the school has any materials, they will have to get it from Rough Rock, that is where the materials development center is.

At home I have pictures, histories of Indian chiefs of many different tribes, picture and story books, Arizona Highways, Navajo culture coloring

books. The other teachers of my grade all share things that can be copied with each other.

I had student teachers I supervised from Boston. They wanted to know about Navajos. I would loan them books and they passed them around and I would not get them back.

AGAINST

None

MAT-R records and tapes

DOERS

VCRs from Hank Chee - comparison between medicine man and the church and one about the Hopi-Navajo Joint Use Area dispute.

At home: 2 tapes of traditional Navajo songs

WILLING

We have had films about reservation life.

"Go My Son", Blue Eagle Records, Provo, Utah., Many other tapes and records, mostly at home right now.

AGAINST

None

MAT-L Lists of Resources

DOERS

I don't have a list of sources. The librarian ordered a lot, but they were mostly rejected.

To get materials on tribal government I will write to the tribal museum in Window Rock

No lists of sources. I just keep my eyes open and get materials wherever I can.

WILLING

List of resources at Museum and Research Department of the Navajo Tribe, P.O. Box 797 Window Rock, AZ 86515. Bibliography of Navajo materials.

AGAINST

None

MAT-S Loose Sheets with Information

DOERS

I gathered a lot on my own. I can't tell the stories now, I already heard the thunder. I plan to use the stories for teaching different concepts in the curriculum.

Mrs. TD has identified objectives in the regular curriculum that can be met by integrating Navajo language and social studies. Examples of lesson plans prepared:

Vocabulary development - a paragraph about Narbona with comprehension questions about the vocabulary. She gets the paragraphs from books.

Students will learn to identify common and proper nouns. Nouns name a particular person place or thing. Proper nouns are capitalized. (the nouns are place names of people and places on the reservation and the local area and Navajo history.

Map reading exercise with reservation map.

She plans to prepare lessons which teach: reading, understanding topics and main ideas, understanding relationships of ideas to main ideas, cause-effect, comparison-contrast, study skills, thinking skills, critical and interpretive thinking, creative writing, writing, parts of speech.

"Something About Navajo Games", "Something About Navajo Ceremonies", "Something About Navajo Silversmithing"

At home: a folder full of lessons and ideas

WILLING

From Navajo Parks and Recreation Department, the Navajo Tribe, Window Rock, Arizona 86515:

"Mileage Chart" distances between cities on the reservation
"Something About the Navajo Fairs"
"Something About Navajo Ceremonies"

"Something About Navajo Games"
"Something About Navajo Silversmithing".

From Navajo Community College, P.O. Box 218, Tsaile, AZ 86556 (602) 724-6156: "Hatathli Gallery" (colored pamphlet).

From Navajo Tribal Museum, P.O. Box 308 Window rock, AZ 86515 (602) 871-6673: "Navajo Arts and Crafts Enterprise" (colored pamphlet) Postal Drawer A, Window Rock, AZ 86515-0136 (6022) 871-4090.

"Monument Valley Navajo Tribal Park" (colored pamphlet).

From Holbrook Petrified Forest Chamber of Commerce, 324 Navajo Blvd. Holbrook, AZ, 86025 (6022) 524-6558: "Holbrook, Gateway to the Petrified Forest" (colored pamphlet).

From San Juan Travel Council, Box 490 Monticello, Utah 84535 (801) 587-2231, ext. 29: "San Juan County, Utah Tourist Guide" (newspaper).

Also: "Grayhawk, The Arizona Experience" (Magazine).

I had some materials here that someone left for me.

We color pictures about old times.

Newspaper photos & article with narrative descriptions of Navajo dress styles from 1300 A.D. covering 5 periods of time. Bilingual program folder from Dine bi'olta Association: numbers, shapes, angles, colors, "Minimum Essential ESL Goals" from years ago showing tribal scenes - she uses it to get the kids talking. Kinship terms, animals (I don't teach all of this vocabulary because it is hard), common nouns, seasons, months (too hard for the kindergarteners), heavenly bodies (too hard, confusing for the kids, except a few of the common things), sacred mountains, directions (very important), days of the week (we just learn them in English), towns on the Navajo Nation, parts of the body (some we do) Loose songsheets, Navajo Curriculum Center, Rough Rock: Sacred mountains with explanations, Map with Navajo names of towns, Navajo recipes, clan relationships, Navajo taboos, Great Seal of the Navajo Tribe, The loom, Shoe Games (if you read this to the kids they get bored in 5 minutes),

"Know the Navajo" (we used to teach these at BIA orientation for new teachers), Tribal government, Indian Dances, ceremonies, wedding ceremoney, weaving, mocassin making, silversmithing, Navajo religion's therapeutic values, crafts, Canyon de Chelly, Ft. Defiance.

AGAINST

None

MAT-B books

DOERS

Mose, Dan Jr. (Director). Cultural Awareness. 6th Grade edition. Blanding, Utah: Curriculum Center, San Juan School District. (about 1973). (The teacher also has one other grade level book in this series)

Gilpin, Laura. The Enduring Navajo. Farmington Library.

Roessel, Ruth. Navajo Stories of the Long Walk Period. Navajo Studies Program.

Hoffman, Virginia and Johnson Broderick. Navajo Biographies.

Nelson, Mary Carroll. Annie Wauneka. Minneapolis: Dillon Press. 1972.

Goosen, Irvy. W. Navajo Made Easier. Flagstaff: Northland Press. 1967.

Coyote Stories. Phoenix, AZ: Navajo Curriculum Center Press. 1974. Ed: Roessel, Robert A. Jr. and Dillon Platero.

Boyce, George A. Some People Are Indians. NY: The Vanguard Press, Inc. 1955. (Stories about Navajos)

Sibbett, Ed. American Indian Cut & Use Stencils. NY: Dover Publications. 1981. (Art)

At home : more stories, dictionaries, reference books

Social Studies Book - Ginn 1979. One paragraph on Navajo life. The teacher has expanded on the text to help students feel a part of the Nation's history book.

"Tse'ado'ii" (Native American Materials Development Center, Albuquerque). She had this book in the classroom. She made ditto copies of the pages they would study today for each student.

Mrs. TA uses the vocabulary book: Saad Ahaah Sinil, Dual Language, (Martha Austin, Regina Lynch, Rough Rock Demonstration School, Arizona: 1986.

We are studying Navajo history up to the Long Walk. I borrowed the text from a friend. (Roessel, Navajo Studies at Navajo Community College, 1971). I make a booklet for each student using dittos made from pictures from the book. They copy summary statements, make illustrations, color the dittos, and add stories to their booklets, all in English.

Roessel, Ruth, Editor. Navajo Studies at Navajo Community College. Many Farms, Arizona: Navajo Community College Press. 1971.

WILLING

She mentioned several other books she knows about and wants to buy.

Roessel, Ruth. Navajo Studies at Navajo Community College. Many Farms, Arizona: Navajo Community College Press. 1971.

Dine Bizaad Bee Na'adzo, A Navajo Language Literacy and Graammar Text. Farmington, New Mexico: Navajo Language Institute, July, 1986.

Austin, Martha; and Regina Lynch. Saad Ahaah Sinil, Dual Language. (has some pages copied from this vocabulary book).

I don't have story books here, but I saw some on campus somewhere.

"Foundations of Navajo Culture" (from NIS III Foundations in Navajo Culture at Navajo Community College course that she took), "Language Arts Teaching Resource Book K-III" (by Kelly from Sanostee.) Wants, but does not have, Navajo materials and story books.

We have story books about Indian tribes.

(One teacher has all of these):

J. Nixon Hadler, Robert W. Young, William Morgan. A Birth Certificate Tells the Facts. Pheonix Indian School Print Shop, 1948.
Clark, Ann. Little Navajo Herder. Lawrence, Kansas: Haskell Institute, United Indian Service, 1951.
Romo, Oscar I. Charts and Teaching Helps for Haa'isha' Da'iidiiltah. Home Mission Board, SBC.
Thomas, Marjorie (Ed.). Winter Shoe Game Songs. Ganado: Dine Bi'olta Association, 1973.
1970's issues of "Navajo Education" of the Dine Bi'olta Association
Condie, LeRoy. White Horse. Albuquerque: UNM, for Navajo Area (old book).
Tsosie, Clarence. Tliish Tsoh and the Navajo. Independent School District No. 22. 1976.
Acrey, Katrina and Carolyn Begay. The Hungry Coyote. Central Consolidated School District No. 22, 1977.
Werner, Ruth E. Novice in Navajoland. Scottsdale, AZ: Southwest Book Service. 1972. (Experiences of a reservation teacher 1941-1971).
Roessel, Ruth (Editor). Navajo Stories of the Long Walk Period. Tsaile, AZ: Navajo Community College Press. 1973. (stories and pictures)
James, H.L. Posts and Rugs: The Story of Navajo Rugs and Their Homes. Globe, AZ: Southwest Parks and Monuments Association. 1976. (Color pictures of rugs and the locales where they are made)
Yazzie, Ethelou (Editor). Navajo History, Volume 1. Many Farms, AZ: Navajo Community College Press. 1971.
Hoffman, Virginia & Broderick Johnson. Navajo Biographies. Rough Rock, AZ: Dine, Inc., Rough Rock Demonstration School. 1970.
I have many more books.

AGAINST

None

The following books were shelved in the principal's office:

Books in the Principal's Office: Department of Research and Publications. Adventures in the Exploration of the Southwest, Unit II: 1528-1848 A.D. Shiprock, NM: Independent District No. 22. 1973. (History)

Breedlove, Caroline H. Billy Black Lamb. Flagstaff, AZ: Workshop in Navajo Education, Arizona State College, for the BIA. 1958.
Yazzie, Etta M. Ashdla'go Shibee Akohweenidzinii (My Five Senses). Albuquerque, NM: Navajo Reading Study, University of New Mexico, for the Sanostee-Toadlena Title VII Project. 1974.
Henderson, Ray. Dine T'aa Akogi At'eii. Albuquerque, NM: Navajo Reading Study, University of New Mexico, for the Sanostee-Toadlena Title VII Project. 1974.
Nahkai, Ray. Hooghadi Adaa'ahaya. Albuquerque, NM: Navajo Reading Study, University of New Mexico, for the Sanostee-Toadlena Title VII Project. 1974.
Aragon, Claude; and Wallace Cathey. Dan and His Pets, Book One. Shiprock, NM: Independent School District No. 22. (No Date).
Blackhorse, B.A. Hilda. Albuquerque, NM: Navajo Reading Study, University of New Mexico, for the Sanostee-Toadlena Title VII Project. 1974.
Adaa' Ahaya. Albuquerque, NM: Navajo Reading Study, University of New Mexico, for the Sanostee-Toadlena Title VII Project. (no date).
Yazzie, Emma. Shila. Albuquerque, NM: Navajo Reading Study, University of New Mexico, for the Sanostee-Toadlena Title VII Project. 1974.
Shighandi
Tyler, S. Lyman. A History of Indian Policy. Washington, D.C.: Bureau of Indian Affairs. 1973.
Outstanding Dissertations in Bilingual Education, 1981. Rosslyn, VA: National Clearinghouse for Bilingual Education. 1982.
St. Clair, Robert; and William Leap (Editors). Language Renewal among American Indian Tribes, Issues, Problems and Prospects. Rosslyn, VA: National Clearinghouse for Bilingual Education. 1982.
Bureau of Indian Affairs. "Minimum Academic Standards for the Basic Education of Indian Children and National Criteria for Dormitory Situations", Federal Register. Vol. 50, No. 174, pp. 36798-36827.

MAT-P posters

DOERS

Alphabet, months, days, reservation scenes, a calendar I am working on, culture oriented numbers (on material, very nice), culture oriented English alphabet (I gave it away). I made these in undergraduate classes. Now I don't have time.

A Sioux Teepee Village, A Sioux Medicine Man, A Sioux Language Calendar. (comparing and contrasting life styles and languages

At home: more Posters

The Navajo Family poster is mounted in a new place with a weaving loom poster. Parts are labeled in English and most parts also in Navajo.
Multi-media art projects of Navajo children in traditional clothes, small weavings, and other traditional scenes are back from the Northern Navajo fair with ribbons for place winners.
The Navajo Alphabet has been remounted on the wall near the ceiling in the front of the classroom. The letters go just up to 'ts'.

The board game poster is in front of the room along with the weaving loom and the family name posters which were previously in the back of the room. Two new posters are in the back of the room showing scenes of traditional Navajo objects and activities: 1. inside of a hogan 2. Navajo hygiene (eight examples of activities) 3. Rodeo.

A display is mounted with each student's identification of flower parts in English and Navajo: petal, seeds (K'elyei), stem (aKaz), leaf (at'aa), roots (aketl'ool).

There is a professional display of plants used for dyeing wool that the teacher bought at her own expense at a store in River Town.

<u>WILLING</u>

Posters of days of the week, months, directions. Pictures of reservation scenes. "Navajo Nation Visitors Map" from Navajo Land Tourism Office: P.O. Box 308 Dor Building, Window Rock, AZ 86515 $3.00

The 4 directions are posted in English and Navajo. A display of the 5 senses is posted. The pictures and words are in Navajo with the English translation attached.

I have a lot of pictures depicting the old life and those of today.

<u>AGAINST</u>

None

APPENDIX F

LANGUAGE ACTIVITIES

IMP- Ways That It Has Been Implemented. This section explains ways that individual teachers have implemented instructional activities in the Navajo language.

DOERS

I got a book from Mission High School . I will start teaching them Navajo starting with animals. They love to talk about animals because they are so cute. I have to be creative to meet this challenge. I have so much to do. I have to create everything on my own in every subject. I feel very productive. I don't get bored teaching.

Has taught kids regularly for a while in Navajo literacy but slowed down thinking it might be too much.

Between now and school out, we will review the basics of Navajo language.

I have already been teaching the Navajo terms for the seasons, months, numbers, basic things. Once a week we do something.

They got ready for the test. They reviewed 7-10 in English and Navajo. "Point to the monsters, point to the trees, point to the puppies, leechaa'i. Write how many are in each box - 7,8,9,10, tsots'id, tseebii, nahast'ei, neeznaa.

If we can get enough teachers to be certified we could make Navajo an elective in elementary school and teach basic vocabulary like colors, numbers, the oral not the written. Kids learn oral language first in any language. It could be a gradual thing.

Use Navajo for cardinal directions, clan names, sacred mountains. Not sure which writing systems should be used, there are not materials. The tribe should fund for materials.

I want to teach reading, but I am afraid my supervisor or a parent might jump on me for teaching Navajo instead of English.

I don't teach writing now. I would have to explain the reasons for the diacritical marks

WILLING

We started on the month and the days of the weeks and the directions in Navajo, that's as far as we went.

They would use Navajo also for vocabulary words in different categories.

I think the kids should be exposed to Navajo language from the 1st grade on. First a little bit, along with an introduction to the culture. They should know who they are. Later they could study some reading and writing, why not?

I don't teach them to write, listen, sing or read Navajo.

I can teach them family names, a few vocabulary words, numbers,.. It is supposed to be daily. I do it M,W,F. We sing Indian songs.

AGAINST

(What would be appropriate to teach at the school?) I don't know. I only teach what I am supposed to to. Everything in English now and always.

IMP-D drill

DOERS

Answer me in Navajo - "Haasha inilta"? She asked what school, their names, insisted that they answer in a complete sentence in Navajo such as "Haash wolye" with "___ ____ yinishye". "Nimosish dikwii? Adin". How many cats do you have? "nahast'ei". She has 9 cats, that's interesting. "Leechaa'i dikwii"? What are we saying? How many dogs do you have?

So much for our Navajo lesson for today.

We do a calendar every month. How do you spell February? How do you say it in Navajo? "Asta Biyazh". What does it mean? - Young Eagles or Baby Eagles. Why is it called that? We talked about this before. Baby eagles are born this month. Isn't it interesting that they are born in February with the weather so cold? (they discussed where they live, etc.) How do you spell March. How do you say it in Navajo? What sounds

to eagles make? "Woozh'chiid" - the month is named after the sound that eagles make.

Who can count in Navajo for us? (one student counted to 10) Who else can count? They continued counting to 19. Two kids contributed. She involved the others in counting, one student at a time, as she held up her fingers. She modelled and they repeated when they did not know.

They are talking about a project they were doing on paper. "Who knows how to say dog in Navajo?" (Leechaa'i). "Everybody say it. Underline the dog. Did you underline the "leechaa'i"? Underline the dog. There are four things she got for her birthday. Can you count to four in Navajo? (they count). Let's name the four things." (the lesson is in English, but they translated: dog, 1,2,3,4 into Navajo.)

We are going to review for the unit test 1st in English and then in Navajo. "These cards have the numbers we have learned this year - are these all in order? (no) Let's read them." (0-10). (One student was called upon to put the numbers in order. The lesson continued with the students identifying numbers and quantities in English.

How do you say zero in Navajo? ___ knows. They counted in Navajo. Let's count again. She mixed up the numbers and said let's count again. They had to identify the names of thenumbers in Navajo as she pointed to them. After each number they counted from the beginning. The teacher turned to the researcher several times for prompting. "I get mixed up on 6 & 8".

The aide did a choral reading exercise with half the class with English sentences and vocabulary words, then she had them try to read the days of the week and months. they were fluent in English, struggled with the Navajo. She modelled and they repeated. They went over it once and she said good, we'll go over it again tomorrow. They went back to do seat work. The teacher was conducting an English flashcard exercise with the others - read, spell, read, spell, write without looking. The aide shows sentences in large sheets, points to each word and has the students read aloud, the same with lists of vocabulary words. A second group read in English, but not Navajo until they reminded her. Method: aide model, students repeat. Sometimes they needed her to again repeat before they could say it. Sometimes she asked

them to read it before she modelled, but they sitll don't know them. She asks them to read by saying: "diisha'" and then, "what about this one?" The lesson is in English, but in the study of a limited Navajo vocabulary as in foreign language instruction.

We are going to review Navajo words that we had learned before. The kids named the categories of words they had learned: directions, colors, personal & family relations, clans, numbers... She asked them to repeat after her. She said the word in English and they responded with the translation in Navajo: Red, Black, Jet Black, Yellow, Orange... When they were unsure, she helped them and she had them repeat the words that seemed to be hard for them in Navajo.

"Purple" - Rodney knew from the other class, this class learned from him. The word for purple sounded like another word to one boy. The teacher discussed the word and what it was and then had the class repeat the word in English: "corn pollen".

Numbers 0,1,2,3,4,5,6. They responded to each. She had them repeat and work on words that gave them problems, modelling and listening to their reponse. Then they counted 0 to 6 together, then one student, then in Navajo after her English again.

(11:01) Directions: East, West, South, North.

Me, I, my mother, my father, my grandmother, my grandfather, (on mother's side, on father's side). Shinali, is the same word for grandmother and grandfather on father's side, so you add "hadzaa'" or "hastiin" to distinguish female or male. My younger brother, my older brother, my older sister, my younger sister. The kids needed to be corrected since they confused older with younger, maternal with paternal.

September, October.. This was a review. We did parts of the body... no, that was another class.

Tomorrow, I want you to have your written Navajo words with you. Now it is time to go. Row 3 boys get in line...the boys went to P.E., the girls stayed to do their work assignments.

Girls, write in Navajo like we did before. The girls wrote the words they remembered. The papers that two of the girls showed me later were fairly accurate and complete.

They each have a little booklet. They copy words from the board. They write each word

several times like in the English spelling lesson. We say, write, and read the words. They went through the same procedure to drill it, then reviewed Wednesday, eight, nine.

WILLING

Sometimes I teach them basic vocabulary such as numbers, animals, months, objects in the room.

AGAINST

I don't know what it would be - greetings, days, months, seasons, directions, I don't know, but I imagine they could learn about the clan system if they don't already know - basic things like that. Some children would not know any Navajo, others would know a lot.

IMP-W write

DOERS

I just teach one category of vocabulary words at a time. For homework they use word lists to label drawings in Navajo. After the basics - day, numbers, colors, etc., they will start to write short sentences, then I will use the Navajo language textbook from the Navajo Academy. I have to try it to see if it will work. We did some pages last week at Marble in my Navajo class. It is fairly simple. I can use my Saturday morning workshops in Marble to develop bilingual materials for language arts and reading instruction.

The students have been referring to the list of all the words they have learned to read and write as they make a board game called "Shimasani Bahghangoo Deya". Each creates their own version of the game based on a beautifully prepared and laminated poster-size model that they teacher made and mounted on the wall. Some have completed the drawing of "Shighan and Shimasani Bighan" along with traditional scenery and the pathway where the Navajo words will be written. Some have copied the words into the boxes. They are well done, colored, and correctly spelled. Some use a very large number of words.

Herman is going to say what numbers you are going to say in Navajo. Herman says in English, the class repeats in Navajo 0-7. Then the tacher repeated the sequence. This class responded better than the AM group. Red, Black, Jet Black,

Purple, Yellow, Orange, Yellow, Orange, August, September, October,. She had the sudents spell "Ghaaji'", they did it correctly out loud in chorus, including the diacritical marks. If you haven't write it in your writing book, write it.

Directions: children called out the names. Teacher said the words in Navajo and the students responded in English - what did I say "Ha'a'aah" meant? the sun comes up. West? the sun goes down. Monday, Tuesday, Wednesday,...we didn't cover Wednesday. She wrote the English and Navajo spellings for Wednesday on the board. The kids voluntarily tried to read and pronounce it as she wrote: "Damoo doo tagiji". Then she asked them to write it in their note books. Many spelled out loud as they wrote. What is this mark? They called out the names of each diacritical mark. They read the word, part by part (phonetically) in chorus. She identified the falling tone and had them practice the tonal characteristics of "Damoo doo tagiji", then write it again. They pronounced the words and letters as they wrote.

<u>WILLING</u>

They should learn how to write. I found it difficult to conjugate verbs and write stories in my Navajo linguistics class.

<u>AGAINST</u>

No

IMP-L Listening Exercises

<u>DOERS</u>

"This time Mrs. TM is going to talk to you in Navajo" (In Navajo the teacher called upon a student to put the nubers in order 0-10. As he worked she commented on his job and encouraged him in Navajo. During this segment the teacher turned to the researcher occasionally and asked, "How do you say 6 in Navajo? I always forget that one")

I read Navajo and Indian stories to them in English. They listen to the Navajo Hour on the radio sometimes, but don't have to explain what they heard.

I used to play Indian music at Beclabito, but here the kids don't go for it.

I have been telling jokes in Navajo. The 1/2 who understand laugh and the others say, 'what'd she say?' Then I explain it in English. I wanted to see if they were catching on.

WILLING

Nothing

AGAINST

Nothing

IMP-S singing

DOERS

They were singing a Navajo spinning song to end the day. They learned 4 simple songs at the beginning of the year that the teacher learned from her parents. "We sing more in the winter, because of the time of year, we mainly do social songs - like at the end of most every day.

We don't sing, we don't have access to a lot of things (I know she taught them a song last year)

IMP-S,L Take out Silent Night. Some did not have it. They had copied from the board. The teacher gave the researcher a book and had him lead them in practicing Silent Night. They all seemed to know it pretty well, even thought they had just sung only a few times since starting to learn it last week. Mr. R introduced himself in Navajo, and the kids seemed to understand. They knew what he meant when he said "yeego wotaal", but when he said, "Bilagaana bizaad diists'a, doo Naakai bizaad diists'a", (I speak English and Spanish) a student said "shildo" (to me too). The teacher said, Oh, do you speak Spanish? He did not.
(25 minutes for this lesson)
1:20 The started another subject, an English grammar lesson from the language arts textbook.

The kids will sing in Christmas program. only one song is in Navajo - Silent Night. They learn this in the classroom and practice it in music, but the music teacher does not teach the Navajo, "because they might laugh at me".

WILLING

The kids lined up and sang a song aobut a DOG in Navajo for me. They knew it very well and were

eager to sing alone, with no teacher prompting. They sang it several times with much energy. They sang a bilingual song about SUGAR IN THE MORNING, NOON AND SUPPERTIME; MY MOCASSIN; I WALK IN BEAUTY. The teacher calls the name of the song and they start singing right away. They sing with joy, expression, hand movements. SHII NAA SHAA. They know several verses to each song. THAT'S MY FATHER, THAT'S MY MOTHER. We integrate Navajo into singing. It's fun teaching. We don't go into reading.

AGAINST

None

IMP-R read

DOERS

We're going to say the whole date today in Navajo. They read it in English, then Navajo. Those are our new two words today. What are they? And the words from yesterday? The kids repeated as requested.

What is the word for New Mexico? Rodeo? One more number is 8. As she wrote it on the board, some kids were already saying it. "Tseebii". The all said it, spelled it, wrote it, read it, spelled it, repeated it, wrote it again. Let's count from zero to eight. Some kids kept going to 10. Has everyone finished writing the word?

Mrs. AD did a review of vocabulary words and sentences by having a group read chorally from a large chart. She had them read and repeat chorally the months and days in Navajo: "Now let's read our Navajo words." "You said it right". They did better reading those words than the last time I observed them. They read through the word lists on time. She repeated the procedure with the second group.

IMP-R,F,L Say it, what does it mean? Are Flies clean or dirty? This particular article is about "Tse'ado'ii". Turn to the next page - who can read it? (ME) Not you, you're excluded. (I can't read Navajo). Let's read it together. The kids read from the book, then from the board in chorus slowly as she pointed to the words on the board. Let me hear you read it again. Marvin, look at your paper. OK, "Bahadzid", what does it

mean? (dangerous). "haala"... because, that's what it means - a fly is dangerous because... Say it again. Turn to the next page. It looks like the fly is making tortillas or fry bread. I wrote this page on the board. Read it together. Then she conducted a series of choral reading, correction, modelling, repeating. The aide stood in back of the class and read and repeated in Navajo with the class.

IMP-F (Fluency drill) The repetitions got faster, the teacher listened and helped them correct. The aide said, we should read the Navajo a little faster. The teacher said the same and had the kids say it several times to work towards fluency. Finally, the teacher asked for a translation: She told them it meant that the fly is carrying germs around.

Mr. R, I told the children you are very good at reading Navajo and the kids want to hear you. Mr. R (the researcher) read it. She asked if they understood. They said yes. They read it, she read it, the aide helped with pronounciation.

Do you see the fly's leg, wearing a boot? The leg has hair on it. She read each word in Navajo and the kids called out the meaning in English. There seems to be a good understanding of what the concept is about. A good comprehension based on the context and the pictures, perhaps. Let's read together to this point.

What's the title page? OK, page one. No, because is... The finally get it, the teacher models, they repeat, very good.

Is it "bijaa", or "bijaad"? if it was "bijaa", it would be 'ear'. It carries disease around with its hairy legs.

Everyday they can work on their Navajo workbook - they color the pictures and read and identify the words which include numbers and the names of animals and plants. At least 2 times/week we have lesson where we study the numbers, months, colors, etc. They read it, we don't emphasize writing. They are starting to learn to decode. We have not had them read many stories from books in Navajo.

<u>WILLING</u>

They should learn how to read as well, but I don't read or write well yet.

I have not collected any literature for them to read it.

Kids read from a chart (English, Spanish, Navajo), find and read the word for the language they are reading.

AGAINST

None

APPENDIX G

CULTURE ACTIVITIES

CUL- Instruction in Culture Topics

DOERS

Reads Indian stories to kids.

The students wrote a story (in English) with the following introductory paragraph:

Dawn's damp chill seeped into the brush shelter, touching with unseen fingers the face of the sleeping girl. The girl lay on a sheepskin on the hard earth floor, a bright-hued blanket covering her thin body against the early morning cold.

Denise's story continued with a dream and discussion with grandma about how evil people try to take children, sheep horses and cows from Navajos who are rich in such possessions.

Vivian's story explained that Dawn lives in a hogan in Red Mesa because "her parents don't have to pay for electric". Dawn likes it better there than at her uncle's where there is electricity and water.

Tina wrote about Dawn's perilous hike from the hogan where she encountered wolves; snakes and rough country for 3 weeks.

Delane wrote of Dawn's long walk to the store by herself for flowr and sugar. Some girls stole her candy, but the next tirp, her mother and dog scared the girls, who never bothered her again.

Anglene had Dawn living in the Hogan and herding sheep by herself as her parents had died in the cold the winter before.

Orville told of the girl playing in the snow that winter, then in the green grass that spring. When it warmed up, she no longer needed the bright-hued blanket.

Sharon identified Dawn as a boy who became the girl's friend. Sharon is the only one of the 7 stories I reviewed whose written dialect was distinctively Navajo-influenced English: "The girl knowed...", "The girl woked up..." "I haven't tell you my name..." "Dawn pick her up..."

These stories show that the children can think creatively and fluently explain in English about traditional Navajo ways of life.

Teacher read a story to them: "Medicine Man's Daughter" (Navajo story) to entice interest in reading Indian stories and in reading. Read "Only the Names Remain" (Cherokee) and "When Shall They Rest?" (Cherokee).

The class is planning a trip to Albuquerque Zoo, Airport, Tram, University, Museum, Pueblo Village, etc. overnight. Some students are in Indian Club learning Plains, not Navajo dances. They have resolved to learn a song in Navajo to sing for a school in Albuquerque.

I read Indian stories to them.

WILLING

(what would not be appropriate to teach of Navajo culture?) cowboy movies where Indians get annihilated or are depicted as savages, 2nd class people; movies that are derogatory to mankind - dumb, lazy, stereotyping.

I don't have a big art curriculum. I have a boy who can do fantastic art. The kids could do art projects with a cultural theme. This boy could draw hogans instead of "Voltran".

It is legitimate to teach the history, the clans, where they came from, the industries. But there can still be problems. It is difficult, everything is tied to religion somehow, such as the Yei Bi Chei designs in the weavings. We can teach some things, but if they insist on teaching the religious aspects, I demand equal time.

The culture is fading away. I wouldn't teach culture as a separate thing, but integrated into language studies.

We talk about the reservation. I want to do a unit, but have no materials. I will have to go to the culture media center in Sheet Rock. I am going to do my unit on clans this year.

AGAINST

None

CUL-C culture

DOERS

I like to read books to the kids such as Coyote stories in English.

Children should be made aware of it to keep peace and respect. (She gave more examples of taboos that the kids should know that the teachers should tell them). A standardized curriculum would not work because there are too many differences across the reservation.

I do a lot of reading about Navajo culture in detail, but don't tell the kids everything I learn. Stories like the emergence tales are in parable form and subject to interpretation. I learn a lot from Ernesteen Lynch, she is so good at history and culture. I try not to bring religion into what I tell the children.

National Indian Day - because my husband is Navajo, I use him to explain cultural activities that are important. I stay away from religion.

They are interested in what I do with my own cultural arts and crafts.

I used to read coyote tales every morning. I play Indian records or tapes.

We entered weavings in Sheet Rock Fair. The kids were all weaving with colored yarn on a cardboard. We have several arts & crafts projects. We identified the parts of the projects in Navajo and read the labels on the chart. They learned why the thread stays on the loom instead of coming out in order to get the pattern and so the white does not show. I want to get a real loom made and have each try it.

In the spring the class will use the plants display to help them find dyeing materials and they will do dyeing of wool from natural plants.

WILLING

I think they should learn their clan so they don't marry relatives.

I kind of hesitate in some areas of culture, because of the religious aspect.

Clan relationships in social studies- sent notes home about clans. Only 4 responded, others could not spell the clan names. No negative reactions. The teacher feels good about the exercise.

I teach lessons in Indian culture. I have a bulletin board that teaches different phases of life. The current board depicts Native American artists. I have displayed other boards that featured silversmiths, rug weavers, old arts, cooking fry bread over the fire, baskets, corn grinding, etc.

(what would be appropriate to teach of Navajo culture?) food, folklore, stories, music, dance, I would like to contact artists and have them come in, but it is hard to do at a school like this. They try to push them fast and make them geniuses instead of working from what they are familiar with.

I have taught sandpainting, weaving, stories, poems: just to motivate the kids. They get tired of looking at textbooks. I like them to write their own stories with meaningful meaning.
AGAINST

The grandparents can tell the stories, I don't know any.

They say it is good to teach the clans, but even that is so much a mixture.

Foster Grandparents: Mrs. FG is in charge of the program. The grandparents are Mrs. Alice Studebaker and Mrs. Reina Chee. They want to work in the kindergarten in the morning. The kindergarten teachers said they could tell short stories pertaining to the season or teach a simple children's song or if the children are busy, to help the students who are having problems behaving. If the active kids are given attention, they do fine. They could teach a little dance or a presentation to do at a fair. They should teach something bilingual or bicultural.

CUL-H history

DOERS
They did another short story for vocabulary development using a paragraph about Narbona about Navajo history. After turning in the paper, the teacher told them the stories were from Navajo history: Kiis'aanii, the first man and the other about one of the early tribal leaders who signed the first treaty of the Navajos with Anglo-Americans.

Showed a picture of Annie Dodge Wauneka on the cover of a book. "What tribe do you think she belongs to by her dress?" She is the daughter of Kee Dodge, a tribal leader from way back. Close your book, sit up straight, relax. (she read the story. It begins with an explanation of the tribal history and reservation geography. The story sounds to me like it was written for young non-Indian readers. "The Navajo have always been quick to learn and adapt from encounters with new cultures, but they never abandon there beliefs about who they are. The book tells some emergence stories in brief. Explains the purpose of ceremonies to harmonize man with nature, superstitions and the supernatural causes of illness. Emphasizes the unity of the Navajo as a people based on religious respect for nature and the universal maintenance of their religious and cultural beliefs. Characterizes Navajo as stockmen, farmers, traders. Mentions stock reduction, tribal government and oil and mining income, BIA control over their lives and their quest for autonomy. "They will not survive unless they learn to get along with white men. Now the herds have harmed the land. They need education and jobs off the reservation which threaten the traditions that bind them together as a people. Annie Dodge Wauneka is a bridge between the Navajo and the White man. We will continue with chapter 2 next time. Now you have an idea of where the Navajo came from if you did not know. what did it say: "Navajos are intelligent, quick to learn, it's proven".

9:40-10:00 The teacher read the next chapter of the book, Annie Dodge Wauneka. She asked a few questions afterwards to check student comprehension. She reviewed key concepts and showed pictures from the book.

We have not studied much history lately. I am still extracting certain wording from the books to get a paragraph or two for each illustration. Then they put the ditto sheets into their own book. We are studying the period of time from the Long Walk to the Livestock Reduction Era.

WILLING

None

AGAINST

None

CUL-Cv Civics

DOERS

We are not studying too much right now. Later on we will go into tribal government.

WILLING

The Navajo Tribal Judicial Office in Window Rock is sending me a chart with the duties of the Chairman and other tribal officials.

I never did anything. I have mentioned, why can't we have a Navajo flag, or pictures of tribal dignitaries to explain to the children who the chairman of the reservation is. When I ask, who is the chairman, they say President Reagan. We don't have maps to explain what the reservation is and where is the boundary line.

AGAINST

None

CUL-S Social studies

DOERS

We finished our regular social studies so now we can study aspects of Navajo tradition such as the rodeo, hogan, squaw dance, how Navajos help one another, the clean home, responsibilities of the children at home, family importance.

Lesson - Hogans and Wickiups - compared differences. Asked questions - kids gave answers. She wrote on the board. Read from a book in Navajo about how and why the sheep are herded (so they can eat). Kids responded.

WILLING

The students are going to read the sheets I got from Window Rock, the Navajo Parks and Recreation Department. Then they will discuss the content in groups, have class discussion and determine what further exploration on the subject could be done. Each will make a booklet or scrap book on the topic. Each topic will take one or two weeks to study.

When I start teaching, I will concentrate on Navajo government in social studies. Hank Chee gave us a video tape on Navajo culture and traditional life style such as shearing the sheep, weaving the rug. The tape has something on the Navajo-Hopi joint use area which the kids are not aware of. I would not show the part on Christian revivals. Mrs. TA did not feel like showing it either. A lot of people are interested in this tape. My sister wants to see it.

I incorporated it into social studies by teaching about Indian tribes in the U.S., how and why snowshoes were invented by Indians, the main groups of Indians such as plains, coastal, etc.

AGAINST

None